

TRINITY CHARGE--The Charge of Charge
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 30, 1971

The Organ Prelude
 *The Hymn of Praise 440
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Forgive us, O God, for the protective shells
 which we build around ourselves to shield our-
 selves from our brothers' needs. Help us, our
 Father, to forgive men their wrongs against us,
 that in so doing we may ready ourselves to re-
 ceive your forgiveness. Grant us forgiveness,
 our Father, for our part in those conditions
 which cause nations to war against one another.
 Remove from us the blindness which causes us to
 seek through war to preserve our liberties and
 yet in so doing destroy the freedom of others.
 Forgive us, O God, when we fail to pray for our
 enemies on the cross. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Mark 1:16-23
 *The Gloria Patri
 Anthem (Trinity)
 Pastoral Prayer
 Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 443
 The Sermon----"Revolutions or Revolutionaries?"
 The Sermon Prayer
 *The Hymn of Response 442
 *The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Penn Central Conference will be held from
 June 11th to the 13th at Lebanon Valley.

June 20th at 2:00 P.M. a joint consistory
 meeting will be held.

Also on June 20th at 8:00 P.M. the Mercers-
 burg Association will officially license and
 install Ralph C. Link as the pastor of the
 Trinity Charge.

CHRIST CHURCH ANNOUNCEMENTS

If there is anyone who would like to go to
 the Penn Central Conference at Lebanon Valley
 as a delegate, please contact the Pastor.

Some of the members have inquired about con-
 tributing to the organ fund now instead of at
 a later date. All contributions will be
 gratefully received. As part of the purchase
 agreement \$1,000 is needed as the down pay-
 ment. However, if you wish to receive credit
 for your gift, please mark the envelope
 "Organ Fund" and the secretary will credit
 this to your account in the book.

Revolution Or Revolutionary

Recent experiment TV Guide (Fictitious)

3 programs, The Scientists, Freedom Fighters, Innocent Man.

Sponsors Alcor, G E and ~~Grain~~ National Protestant Church
Nat. Prot. last on every list.

Church weak and not too strong or powerful.

Jesus and controversial people.

Disciples not mild and meek as thought by many.

Mostly uncouth uneducated, uncultured.

Revolutionary named Simon.

Simon Cananean in some Gospels, Zealot in other

Not Anan, word meant Zealot, and Zealot political activists

Dagger called pica, used to kill quickly with one swift stab

Had taken oath to kill anyone anti Jewish

Zealots came into prominence several years before Simon born.

Herod installed Roman customs in Jeru. and required Jews to follow the.
2 men plotted to assassinate him, foiled and executed.

2 Rabbis and 40 men plotted to tear down golden eagle, all caught and burned
to death.

Simon must have heard these stories of men living in wilds, fled Herod etc.
Heard feats of gory slaughter and bloody revolution.

Perhaps saw public crucifixion of 1000 happened around this time.

Perhaps boy Jesus saw it from his village of Nazareth.

Had answer as young man. Overthrow the system, drive out Romans, create new order.

Do away with establishment start from scratch.

Dagger and torch answer.

Similar to SDS, Weathermen and other groups today, he would be at home.

Fire bomb and or grenade and he was doing something big.

How did he find himself in company of peaceful revolutionary as Jesus?

No clue given, but Jesus picked as a follower.

Strange companions. Matthew tax collector and Roman collaborator.

In prior life would have sought to kill each other. Simon with pica, Matthew
with Roman power.

Jesus changed people of adverse and diverse beliefs and ways, new creatures

Almost resurrected you might say.

We can see in life in our nation. different nationalities, backgrounds, cultures
religions etc.

But all one people. Banded together in times of trouble like revol., 1812, civil
war. defending our freedom and others.

Now we are split and divided.

Different viewpoints, particularly Viet Nam.

No longer way to settle disputes, but lack answers to grave problem.

From outside all going different ways, but can once again be united nation.

Causes fought and died for are still cause for standing today.

Only love and understanding, forgiving toward those who tear apart can we survive.

Only continued trust in God can hope to continue as nation, of free people. Kept together and molded diversities ~~and~~ into strength and differences into unity.

Also witness in churches.

As 12 disciples different so we in church different.

Different backgrounds, cultures, ideas etc.

Little factions and groups set apart from others.

We threaten to push them out or we will leave.

Christ brought together and keeps together.

Will not let us break away for he keeps us together.

Must be nurtured, cannot grow alone

Needs love, concern, compassion and willingness to work.

Under surface lies old desire to rebel and do away with it.

After crucifixion must have been like for Simon.

Leader dead, and cronies said, "Join us Simon, this is where its at."

He got his at the hands of Romans, just like they get every guy that don't fight every inch of the way.

The action is with us and not with dead leader."

Simon gripped by revolutionary type of love shown by Jesus

Jesus asked forgiveness for torturers.

Simon couldn't understand change in life, but was different man.

Do not know complete story of Simon

but believed faithfully spread Gospel in Armenia before killed as martyr.

We found that this dead master led the biggest, the greatest, the darinest revolution the world had ever seen.

And so followed because saw this man as the risen Lord.

In first chapter of Acts mentioned as being there at the departure of Jesus from them.

Simon learned Jesus Christ not weak, nobody had any more.

He makes all other revolutions as revolutionaries dull and lifeless by comparison.

Still greatest revolutionary world has ever seen.

It is in him and through him that we must continue to move on ~~xxxxxxxxxxxx~~ to operate.

Revolution Or Revolutionary?

In a recent experiment some readers were shown a mock copy of T.V. Guide. In this copy was listed three fictitious programs entitled, "Two Scientists," "Freedom Fighters," and "Innocent Man." Each copy showed a different sponsor for the programs. The fictitious sponsors were Alcoa, G.I. and a sponsor listed as the National Protestant Church. Each reader was asked to list which programs they would ~~select~~ like to watch and in what preference. Each person who made a list, chose the one sponsored by the very vague and fictitious name the National Protestant Church last on their list. Which is an indication that anything connected with the church is thought of as being not too powerful or too strong.

But the church was not always this way. Jesus surrounded Himself with controversial people, ~~and these disciples of his were like these~~ ~~and these disciples of his were like these~~ most people perhaps think of the disciples as being ~~like~~ mild mannered men, who walked around in clean white robes and spoke nice cultured Hebrew or Aramaic and were meek and mild in all things. But this is not so. It may jar our religion a little to begin to realize that these men were rather rough, unpolished uncouth men for the most part. They were mostly uneducated, and belonged mostly to the laboring class. There was even a revolutionary among them. This man was Simon. Not Simon Peter, but a man identified as merely Simon the Cananean by two Gospels and as Simon the Zealot by the other. The word Cananean should not be confused with Canaan because it is not the same thing. A cananean was a Zealot and the Zealots were a group of people who were the political activists of the day. They were the party that wanted to overthrow the government.

Very little is known about Simon the Zealot. The only thing that is known is that as a member of the Zealots, he carried a dagger called a Sica, which he had been trained to use and to kill with one swift stab and that as a Zealot he had taken an oath to kill anyone stirring up anti Jewish

fellings or taking anti-Jewish action.

The Zealots had come into prominence several years before Simon was born. King Herod had installed Roman customs in Jerusalem and required the Jews to follow them. Ten men plotted to assassinate him by hiding in the theater where he was supposed to enter, but Herod's special police had been tipped off and the ten were arrested and executed.

Then he installed a giant golden eagle over the main gate. This infuriated two Rabbis who along with 40 men plotted to tear it down in a bold raid one night. They were all caught and burned to death. All of these things only increased the hatred and the activity of the ~~Zax~~ resistance movements. Herod and his soldiers sought out these people and had them killed. So they began to flee and live in caves and in the wilds to escape Herod and his men. Simon must have been raised in such an atmosphere. He must have heard the bloody stories told of how the Zealots had resisted Herod. How they had performed gory feats of slaughter and killing. Perhaps as a boy he had witnessed the public crucifixion of two thousand ~~men~~ for their aborted attempt to overthrow the Roman government. And as he saw it from his village, young Jesus must have seen it from his village of Nazareth too.

As a young man he must have thought that he had the answer. At last he was really doing something worthwhile. The Zealots knew what had to be done. Overthrow the system, drive out the Romans and create a new order. Do away with the establishment and start from scratch. The idea of using the dagger or throwing a burning torch was the way to get results. An idealist such as Simon would have felt at home with the SDS, the Weathermen, or any of the other fanatic groups we have around today. Hand him a fire bomb or a grenade and he would have thought he was doing something big.

But how did a man such as Simon find himself in the company of a peaceful revolutionary such as Jesus? The Bible does not give us any clues. All we know is that here Jesus has picked this man to be one of his followers. But the strange comparisons do not stop there. For Simon suddenly finds himself in strange company. He not only is with a peaceful revolutionary, but he is rubbing elbows with a man who was a tax collector and would have been a

collaborator with the Romans. In their ~~former life~~ prior life they would have each done everything in their power to have the other killed. Simon would have awaited the proper time to have sunk his dagger into the belly of Matthew, and Matthew would have slipped away and given a note to the nearest Roman patrol and had Simon the Zealot arrested. What prevented each of them from fulfilling the almost natural desire to do away with the other? The only answer is of course the power and personality of Jesus. He took not only Simon and Matthew, but other people of diverse and adverse beliefs and ways, and changed them into new creatures. He almost gave them a new life, and we could say that they were resurrected completely. They became something far different than what they started out as.

We can see this is two areas of our lives if we look for it. We can first see it in our nation. We are a country made up of different races, different nationalities, different languages, cultures, backgrounds, religions and many different things that can separate us individually. But we are all one people. We have gone on this way for almost two hundred years and with the Grace of God will continue for two hundred more. But the thing that has kept us together in this unique way, has been the banding together collectively when it was necessary. We did this in the Revolutionary War, the War of 1812 and even the Civil War. We did it in all of the other conflicts in which we became involved, because we felt we were defending not only our freedom, but the freedom of other people. But now as a nation we are split and divided in many areas. We hold different viewpoints about many things, the chief of which is our involvement in Viet Nam. Most of us hold the view that war is no longer the way to settle things, but we lack the answers to ending this grave problem. From the outside we may appear to be all going different ways, but I am certain that we will once again be able to become a united nation. The causes for which many of our young men and women gave their lives are still the cause we stand for today. Only through love and understanding, and having a forgiving nature toward those who would tear our unity apart will we survive. Only through our continued

trust in God can we hope to continue as a nation of free people. This is what has kept us together and molded our differences into unity and our diversities into strength.

We can also witness this in our churches. As the twelve disciples of Jesus were different in many ways, yet they looked to each other as brothers, so we in the Church of Jesus Christ are different. We have little in common. We have different cultures, different backgrounds, different ideas in many different areas. We have little factions and groups set apart from each other in every congregation. Sometimes we threaten to push out or throw out others, or leave ourselves if they don't.

But Jesus Christ who brought us together, keeps us together. In spite of all of our differences he will not let us break away, for he keeps us as his own.

But again this is something that must be nurtured. It cannot grow all alone. It needs love and concern and compassion and a willingness to work to make it grow. It must constantly be worked at for lying just under the surface is the old desire to break away to rebel and to do away with it.

After the crucifixion it must have been like this for Simon the Zealot. The desire must have been there to sharpen his sica and to avenge the death of his master. Some of his old cronies probably said to him, "Come on Simon, Come on back. Rejoin us revolutionaries. That guy you were with, look what happened to him. We got him at the hands of those Romans just like they do to every guy who does not fight them every inch of the way. Come on Simon with us, we will show you where its at. The action is with us and not with your dead leader. We get things done fast man and we don't fool around."

But Simon had been gripped by a revolutionary type of love that was shown to him by a man who died asking forgiveness for his torturers. We couldn't understand the change that had taken place in his life, but he now was a different man. We do not know all of the complete story of Simon

the Zealot, but it is believed that he faithfully spread the Gospel in Armenia before he was killed as a martyr. He found that this dead master led the biggest, the greatest the daringest revolution the world had ever seen. And so he followed this crucified one because he had seen this man as the risen Lord. And we read of his having been there in the first chapter of Acts.

Abraham Lincoln in his Gettysburg address made the remark in the speech, that the battle field was being dedicated to the men who had fought and died there, that the memory of the men who had fought and died there, that these honored dead shall not have died in vain, and this is what

And so Simon learned as many others have learned since him, that Jesus Christ is not the weak, manby manby made out by some. That he makes all other revolutionaries and movements look dull and lifeless by comparison. That he is still the greatest revolutionary the world has ever seen. And it is in him, and through him that we must continue to move and to operate.